567 status (2). The wolo-so is not usually sold or, more accurately,

2. It should be noted that there is an analogy here with the case of a concubine who becomes a mother; because her child by a free father is free, she becomes free ipso facto.

he will be disposed of only in the most desperate circumstances. The master's wealth and prosperity are dependent on the wolo-so.

Indeed, the wolo-so is a kind of member of the community; nothing happens in the community without his knowing it and participating in accordance with his position. It is true that he is required to work for the community, but no more nor less than any of the "poor people," and he often succeeds in establishing for himself a position that is considerably better than that of a child of the house. He and all of his dependents belong to the master, but barring the most serious circumstances, the master will not take anything away from him. On the contrary, the master furnishes him an enviable lot: he provides for his marriage and sets him up; he entrusts him with the management of property, often very valuable; and he treats him with a degree of affection not always displayed toward his own family because jealousy brings tensions and hatred between members of the community. Thus, the wolo-so often profits by his status rather than suffers from it.

Like the members of the community, he may exempt himself from the labor of the community by sending one of his children as a substitute and paying an annual fee in addition to certain services (3). If he is really prosperous -- and this is

● [352]

3. In general, the fee consists of a certain number of measures (moudd) of millet, approximately enough to feed an adult for a year. The services consist of work on the upkeep of buildings, repairs on the roofs and walls of the huts.

342 shovel. A coping of bricks is then laid out around the roof, leaving room for the gutters which spill into the streets. These houses may be topped with a second roof, a thatched cone. The four chief timbers are set at the four angles of the house. There is a door in the first ceiling, and precious goods or objects are kept in this part of the house. As in the round huts, the door always opens to the south.

[237] The outside of the houses are plastered with earth mixed with cow dung; on the inside, the floor and lower part of the walls are daubed with black earth mixed with fresh cow manure and bark from [824] the jumbo tree (Napoleona Heudelotii); the upper walls and the ceiling are covered with white river clay. Where the two colors meet, [531] lines of festoons traced with the finger symbolize the descent of the third Word. On the white walls are painted ladders, calabash spoons, animsla, signs conveying [102] the worldly situation of the owner as well as the soul of the artist.

[356] The periphery of the entrance door is daubed with fresh cow [769] dung every 15 days, and more liberally with rotted cow dung once a year before the rains. This custom is linked to ancestor worship.

353 Canari [earthenware vessels] containing certain plants are buried under the bed of the head of the family; other plants and 352 juice from roots are hidden under the women's beds. The boli are hooked to the roofing of the houses for they must touch neither earth, water, nor fire. Nets, diakumadjulu, are hung from the ceiling; they hold clothes or calabashes for the food; mats or animal skins are spread on the ground; beds, different-sized calabashes, and stools complete the furnishings. The different huts belonging to one family 351 are surrounded by a wall that opens into the vestibule of a hut with 342 two doors, oriented north-south. This is where the head of the family receives strangers. In the inside court are found hearths made [354] of three stones, mortars for millet, and chicken coops, a sort of small square hut made of clay mixed with straw. The granaries, 343 constructed on piles, have the form of round huts. They are divided 251 into four parts, where the four principal grains are kept: millet, rice, fonio, ground nuts. Some grains may be kept together in the same compartment, for example, millet and ground nuts. Certain granaries, bonio, are veritable cigar-shaped pots made by the blacksmiths' wives. When the bonio is finished, it is cut into sections